

24 A *W. P. H. Sound*
SERMON

Preached at the

FUNERAL

OF THE

Right Honourable

LÆTICIA,

Lady Dowager Russel,

At **CHEXNES** in the County
of **BUCKS**:

January 12. 1721.

By **SAMUEL KNIGHT**, D. D.

L O N D O N,

Downing, in Bartholomew-Close
near Smithfield, 1722.

STEREON

THE BRITISH MUSEUM



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To the Honourable
The Lady T I P P I N G.

MY LADY,

 N Compliance with your Ladyship's Desire, I here present you with the faint Pourtraiture of the good Lady, your deceased Mother: The Shortness of Time, and the Concern I had, upon me in Composing it, will, I hope, in some Measure, Apologize for my falling below the Excellency of my Subject; though indeed there could be no great Occasion for Eloquence, or studied Periods, to set off a Character, that needed no such Embellishments: All that I could propose to my self under such Disadvantages, was to give a just, though a rude, Draught of one, who, in all Respects, was a bright Example of Religion and Virtue; (especially of her Rank and Quality) and though I have inserted some little Notices of Things which escaped me in the Preaching, I hope they will not be unacceptable, since I have kept strictly within the Bounds of Truth, and have chose rather to say too little, than too much, upon this melancholy Occasion: And whatever Judgment may pass, who knew little of her; I have to satisfy my self, and the World too, that they who knew her best, and especially your Ladyship, will say, that it is not only a true, but a modest Character.

The Dedication.

What your Ladyship aims at, by obliging me to this Publication, is, I know, to render such an Example useful to the World, and to pay a just Honour to the dear Memory of so near a Relation; and if these Ends be answer'd, I shall not value any Censure I may fall under in obeying your Ladyship; only should be unwilling to give fresh Occasion of Grief, or renew your Concern, (which possibly cannot be avoided) by even a bare Representation of her Virtues; and consequently your great Loss in her. But the Consideration of her being one of that happy Number, who have died in the Lord, as well as your Ladyship's Consciousness of paying the utmost Duty, and giving the greatest Proofs of the tenderest Regard that could be possibly shewn from a Daughter to a Mother, must needs be a great Allay to a Grief, which otherwise would be almost unsupportable.

That your Ladyship may never want a Return of the same Duty from your own Children, and continue long a Pattern of good Works; and after the great and good Example of your dear Mother, long adorn that Holy Religion which you make so much the Business of your Life; is the hearty Wish and Prayer of,



My LADY,

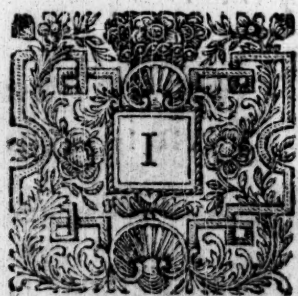
Your Ladyship's ever ob

and most humble Servant,

S. KNIGHT.

REVEL. xiv. 13.

—*Blessed are the Dead, which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.*



I would take up too much Time, and not be much to my present Purpose, distinctly to enquire into the Occasion of these Words, as they stand here; only thus much we may observe, that in the Verse preceding, there is a Suggestion of a very perilous, troublesome Time approaching; *Here is the Patience of the Saints: here are they that keep the Commandments of God, and the Faith of Jesus;* a Time so troublesome, that the State of them that are dead in the Lord, that is, as the Verse before sheweth, *had kept the Commandments of God, and the Faith of Jesus,* was much more desirable than that of the Living; and to give more Emphasis to this, he brings it in as a Thing declared by a *Voice from Heaven*, and commanded by that

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Voice

Voice to be written; *I heard a Voice from Heaven, saying unto me, write, Blessed are the Dead, which die in the Lord.*

In which Words, we may observe three Particulars.

First, A Proposition, or Truth declared, Blessed are the Dead that die in the Lord.

Secondly, A repeated Asseveration of that Truth, Yea, saith the Spirit.

Thirdly, The Ground or Reason of the Assertion, and that laid down in two Particulars.

1st, That they may rest from their Labours.

2dly, Their Works do follow them.

I shall briefly touch upon the two first, but insist mainly upon the last.

First, For the Truth laid down, Blessed are the Dead, that die in the Lord.

The Distinction of Persons here suggested deserves our Notice; he doth not say, *Blessed are the Dead in general*, blessed are all that have put off the Body; but *Blessed are the Dead that die in the Lord*; as for others, who have not abandoned their Lusts and Sins, though they have professed the Name of Christ, they have no
Part

Part in it: For, (a) *Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven.* These are so far from any Share in this Blessedness; that the very Reverse of it, even utter Ruin and Destruction, will be their Lot and Portion, the first Death consigning them over to a second; *Tribulation and Anguish upon every Soul of Man that worketh Evil, upon the Jew first, and also upon the Gentile* (b): And this is more expressly declared in our Saviour's Representation of it, where, having told us (c) how he would separate the Sheep from the Goats, he pronounces this Doom upon the latter, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*

But then as for those who *have kept the Commandments of God, and the Faith of Jesus*; those, whose Lives have been answerable to their Profession, and have shewn their Faith by their Works, these shall be received into eternal Bliss and Happiness: for so our Saviour speaks to them, (d) *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*; and this is also what St. Paul affirms, *Rom. ii. 10. Glory, Honour and Peace to every Man that worketh good,*
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(a) Matth vi. 21. (b) Rom. ii. 9. (c) Matth. xxv. 41.
 (d) Matth. xxv. 34.

without Respect of Persons. Thus much is sufficient for the Truth declared, *Blessed are the Dead, which die in the Lord.*

Secondly, From the Asseveration of this Truth, *Yea, saith the Spirit,* we learn the great Certainty of what he had said before, and the Assurance he would give us of it. St. John tells us, (e) that *this is the Victory that overcometh the World, even our Faith;* not doubtful Notion, not wavering Opinion, not uncertain Conjecture, but certain Faith: Now Faith is grounded upon divine Revelation, and Revelation published by the Holy Spirit in the Scriptures, and this Publication ratified and confirmed by the Powers and Operations of the same Spirit; and therefore to give us a firm Assurance of what he had said, *Blessed are the Dead, which die in the Lord,* he adds to this, *Yea, saith the Spirit.* He knew we had no other Strength against Temptations, no other Supports under Afflictions, but what we derive from the certain Belief of the Blessedness of the Just in the Life to come; and therefore to assure us of that their Blessedness, he repeats, he reiterates, he confirms the Truth he had delivered, *Blessed are the Dead, which die in the Lord: Yea, saith the Spirit.*

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We are next to consider the Grounds or Reasons of the Happiness of such after Death, and that upon a double Account.

1st, *They rest from their Labours*; and then *their Works follow them*.

They rest from their Labours, that is, from all the Cares and Pains that attend the Management of worldly Affairs. God having given us mortal and frail Bodies, which stand continually in Need of Food and Rayment: He has made it necessary for most Men to gain their Bread by the Sweat of their Brows; and even to those, who by their better Circumstances of Life seem to be absolved from this primitive Curse, he gives such Employments as may serve to exercise their Minds, to entertain their Thoughts, and so secure them from Temptations; and these he requires them carefully to follow: So the *Psalmist*, after he had told us the Way and Manner of other Creatures, tells us the Life and Way of Man, (f) *Man goeth forth to his Work, and to his Labour, until the Evening*; but the Dead that die in the Lord, cease from all the Labours and Pains which they endured in this Life. No more Sweat, no Toyl, no Care, no Counsel relating to this mortal State, when they are once entred upon Immortality.

Again,

(f) Pl. civ. 23.

Again, They also rest from those Disappointments and cross Events that usually attend secular Affairs. Troubles of this Sort help very much to imbitter Life, and create soon a Disrelish of it: For instance; the Business which was honestly laid, and well intended, succeedeth not; the Child that was carefully brought up, and educated, answers not his Parents Expectation; the Neighbour, the Friend that was obliged, forfeits the Kindness that was done unto him; and hence arise many Sorrows, and frequent Troubles. But now, *the Dead that die in the Lord*, are freed from all these Crosses and Troubles, there is no more Loss of Expectation, there is no more Disappointment of Hope, when they are once entred upon that State; for then they enter upon the Satisfaction of all their Hopes, more than *they can ask or think*.

They also, in the *last Place*, rest from all the Troubles and Persecutions, that the Malice of the World brings upon them; and how many are these wont to be? *All who will live godly in Christ Jesus must suffer Persecution* of one Sort or other. See how the Apostle represents the Afflictions of the primitive Christians, (g) *We were troubled on every Side, yet not distressed; we are perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the Body the dying*

(g) 2 Cor. iv. 8, 9, 10.

dying of the Lord Jesus: And how doth he represent his own Condition? (b) *In Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings*: And in another Place, comparing himself with other Teachers; *Are they (says he) Ministers of Christ? I am more: in Labours more abundant, in Stripes above Measure, in Prisons more frequent, in Deaths oft. Of the Jews five Times received I forty Stripes save one. Thrice was I beaten with Rods, once was I stoned, thrice I suffered Shipwrack; a Night and a Day I have been in the Deep*: Nor are these all, he adds still farther; *In Journeyings often, in Perils of Waters, in Perils of Robbers, in Perils by mine own Country-Men, in Perils by the Heathen, in Perils in the City, in Perils in the Wilderness, in Perils in the Sea, in Perils amongst false Brethren*: And then he concludes, *In Weariness and Painfulness, in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness*: What a Number of Troubles doth he reckon up? What heaps of Sorrows did he pass through? From all which, and all others, those that *die in the Lord* are freed and delivered, when quit of the Burden of the Flesh: They shall then have an End put to all the Cares and Pains that attend the Management of their worldly

(¹) 2 Cor. xi. 23, 24.

ly Affairs, and the Crosses and Disappointments they meet with in those Affairs, from all the Tryals and Persecutions they often suffer in this World, from Hunger and Thirst, from Sicknefs and Pains, and from all the Infirmities of a mortal Life. And this is the first Ground of their Blessedness; — *they rest from their Labours.*

But then, *Secondly*, their Works follow them, *that is*, the Reward of their Works, which God out of his mere Grace and Favour bestows upon them; for our Works cannot merit any thing at his Hands, the very best of them are mixed and tainted with some Sins, *(g) for in many Things we offend all*; and the Guilt that attends our Sins destroys the Merit of all our good Works were they meritorious (which they are not) upon other Accounts.

But besides, whatever we do that is grateful or acceptable to God, is done by the Power we receive from him; so that we cannot merit any Thing from God in the Use of the Talents that he bestows upon us. *(b) Quicquid Servus acquirit, acquirit Domino.* And therefore when God is represented as a Master giving several Talents amongst his Servants, he expects the Improvement should redound to himself: Thus he tells the slothful Servant, *(i) thou oughtest to have put my Money*

(g) Jam. iii. 2. *(b)* Leg. Imper. *(i)* Matth. xxv. 27.

Money to the Exchangers, that I might have received mine own with Usury.

Add to this, All the Duty we can pay to God, we owe upon antecedent Obligation; when we obey him, when we do him Service, we do but only discharge the Debt due to him, and therefore cannot make him a Debtor to us; this is what our Saviour plainly tells us, *(k) When ye shall have done all those Things which are commanded you, say, we are unprofitable Servants; we have done that which was our Duty to do.*

But now, altho' our Works merit not any Reward at the Hands of God; yet out of his own Bounty and Goodness he is pleased to bestow a Reward for them; and hence it is said, *(l) that he will render to every Man according to his Deeds; (m) that he will reward every Man according to his Works.*

And because he hath promised this Reward, it is represented as a Part of God's Righteousness to bestow it upon us, when we faithfully and sincerely serve him; so St. Paul, *2 Tim. iv. 7. I have fought a good Fight, I have finished my Course, I have kept the Faith; henceforth is laid up for me a Crown of RIGHTEOUSNESS, which the Lord the RIGHTEOUS Judge shall give me;* and hence that Expression of the Author to the Hebrews, *Chap. vi. 10. God is not unrighteous, to forget your Work and Labour of Love, which ye have shewed*

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(k) Luke xvii. 10.

(l) Rom. ii. 6.

(m) Mat. xvi. 27

towards his Name: For being he hath promised it, it is a Part of his Righteousness to make good his Promise, and yet it was his meer Bounty to make such a Promise to us; and therefore is the Reward oft styled also *the Gift of God*; (m) *the Wages of Sin is Death, but the Gift of God is eternal Life*; where the Difference of the Expression confirms this. Death is the proper Wages of Sin, justly deserved by it; but so is not eternal Life properly deserved by our Obedience, and is therefore styled the Gift of God; we can lay no Claim to it otherwise, by the best Services we can do, or the greatest Sufferings we can endure for him, (n) *for by Grace only are we saved, through Faith; and that not of our selves, it is the Gift of God.*

The proper Use we ought to make of what hath been said, *of the Blessedness of those who die in the Lord*, is,

First, To make this Consideration a strong Support against all the Troubles and Miseries of the World; *Blessed are the Dead that die in the Lord: Had we were only in this Life*, (saith St. Paul) *we were of all Men most miserable; but we walk by Faith, not by Sight; we look not at the Things which are seen, but at the Things which are not seen; for the Things that are seen are Temporal, but the Things which are not seen are Eternal.*

(m) Rom. vi. ult.

(n) Eph. ii. 8.

nal. Were it not that we are begotten again to a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us, we should soon be overcome by the Afflictions of this World; as we find many Wretches are, who being without this Hope and comfortable View, and overwhelmed with worldly Sorrows, *their Souls choose strangling, and Death rather than Life.* And they have not Patience to wait till *their Change* comes; or for that Period of Time which God hath appointed them: But while we lift up our Eyes to God, while we consider the Time is coming that *we shall die in the Lord, and rest from our Labours*; this comforts us under all our Sorrows, this strengthens us against all Temptations, and is a standing Support against every Evil that befalls us.

But then we must carefully consider the Difference *is* here suggested, of dying, or of dead Perishing. *There are the dead that die in the Lord*; and those that live and die in Sin; not those that live and die impenitent; *they have no Right to the Tree of Life*, but pass from a bad Condition unto one that is infinitely worse; they are indeed delivered out of the Miseries of a sinful World, but then they are delivered into the bitter Pains of eternal Death; and by how much the Soul is more precious than the

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Body, and Eternity more considerable than Time, by so much are the Miseries of the future World, greater than all the Calamities of this.

Secondly, If blessed are *the Dead who die in the Lord*, for the Reasons before mentioned; how ought we to behave our selves, under the Loss of any of our Friends or Relations, whom we have great Reason to hope are in this happy Condition? Shall we grieve and lament when they are entred upon Bliss and Happiness? Shall we mourn when they are comforted? Or shall we repine at, or envy the happy Change that is passed upon them? Would we be so much their Enemies, as to wish them again upon the Waves of a troublesome World, when they are got safe into the Port? Wou'd we bring them back from the Church triumphant in Heaven, to the Church Militant here on Earth; when their Warfare is accomplished, and they are come off *more than conquerors*? What is our Loss to them? How unbecoming is it, on their Accounts, to Sorrow (n) as those who have no hope, for them that Sleep in Jesus? While they were at Home in the Body, they were ab. from their Lord, in whose Presence is only *rest*, and at whose right Hand there are Pleasures for Evermore? They were but Pilgrims and Strangers here on Earth; but now are admitted

(n) 1 Theff. iv. 13.

mitted into the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, and the Spirits of just Men made perfect; we should rather weep for our selves, than them, who are still left struggling with our spiritual Enemies, encompassed with so many Evils and Infirmities, so many Dangers and Difficulties; we must still work out our Salvation with Fear and Trembling; lest a Promise being left us of entering into this Rest, any of us should fall short of it: But, Happy Souls! they are out of Danger, their Faith is turned into Fruition, their Hope into Possession; they not only rest from their Labours, but their Works have followed them, and have administered to them an abundant Entrance into the Joy of their Lord.

It has been always reckoned a wise Speech of a meer Heathen, (o) *Nemo ante Obitum beatus*, 'that no Man should be accounted happy before his Death.' I think it was spoken to another Heathen, but it is true likewise to the Purpose of speaking of; but what Prospect could we have of a future State, compared to us Christians, to whom Life and Immortality are brought to Light by the Gospel? We do with open face look through the Vail, and God hath revealed to us by his Spirit that which before, Eye had not seen, neither Ear heard, neither had entered into the Heart of Man to conceive, the Things which

(o) Solon.

*which God hath prepared for them that love him. We are assured of an eternal Weight of Glory, with which the light Afflictions of this World are not worthy to be compared; without this certain Hope of a glorious Immortality, the Life that we now live in the Flesh (considering that we are born to trouble as the Sparks fly upwards) would be an Evil, rather than a Good to us; and we should be almost tempted with *Job*, to curse the Day wherein we were born; and think that ancient heathenish Practice of lamenting at the Birth, and rejoicing at the Death of each other, was not at all preposterous; and that it would be much better not to be born, or at least, as soon as possible, to quit the dusky Scene of Life; for what is there in this World worth our staying for? How soon are we tired with the dull and insipid Round of the even necessary Offices of Life? And since there is nothing new under the Sun, Life drags on very heavily, say nothing of the unavoidable Trials which must necessarily meet with every one as we take between the Cradle and the Grave. No wonder then that a Satiety of Living should soon creep upon us, although the Fear of Death makes us still willing to endure this Bondage; but would we live under the Influence of this Voice from Heaven, that, *blessed are the Dead that die in the Lord*, how should we despise Life, and wish for Death?*

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But farther, if *they are blessed who die in the Lord*, at a Time more especially when evil Days are approaching, and if the righteous are taken away from *the evil to come*, (which seems to be hinted at by my Text,) this ought to be looked upon as the greatest Favour that God can bestow upon his Servants, although it is a certain Forerunner of his Judgments to a sinful Nation; thus God's dealing with *Abijah*, is a plain Indication that he was high in God's Esteem, when he only of *Jeroboam's* Family should come to the Grave, because in him there was found some good Thing toward the Lord God of Israel, in the House of *Jeroboam*. (p) All the rest were to suffer by Living, what he was to escape by Dying: It was this Consideration that makes the wise Man (q) praise the Dead which are already dead, more than the Living which are yet alive; and no Doubt it would be the Choice of a good Man to take sanctuary in the Grave, to be glad to be released from the Flesh, when he is like to pay so dear for continuing in it; to rest from the Labours and Troubles, which are the common Appendages of our mortal State, is no Doubt to those who are fitted for a better, much more desirable than to continue here; but how much more, when God seems to have a Con-

(p) 1 Kings xiv. 13.

(q) Eccl. iv. 2.

Controversy with any People, and is about *to deal with them according to their Sins, and reward them according to their Iniquities*; who wou'd live to see any waiting Judgment upon the Land of his Nativity? It was a special Mark of God's Favour to *Abab, (r) that he would not bring the Evil he threatned in his Days, but in his Sons Days*; even the Apprehension of such Evils should render us desirous of being hid in the Grave, and to die the common Death of Men, rather than be swept away, by Pestilence, Famine, or any other Stroke from Heaven.

Lastly, We may learn the great Encouragement we have to good Works; *they will follow us into the other World*: God has a Book of Remembrance, wherein they are minutely recorded, though perhaps they have been lost, as to those we designed to benefit by them; nay, though we have met with the basest Returns of Ingratitude, from those we sincerely endeavoured to serve by them; yet God will not suffer us to be defeated, as to his promised *Reward*; this being a general one to all, that *they that sow bountifully, shall reap also bountifully*; if what we do of this Kind, hath for its Object his Glory, and the Good of our Fellow-Creatures, *our Labour shall not be in Vain in the Lord*. Indeed we may render our good Works less accep-

(r) 1 Kings xxi. 29.

acceptable to him, and less beneficial to our selves, when by our mis-timing them they seem to have little of a free will Offering, *that is*, when we give away what we can keep no longer; *good Works that follow us* in this Sense are by no Means comparable to those which are done in our Lifetime; because they manifestly betray too much Diffidence and Distrust in God, too much Self-Love, and worldly Mindedness; we lose besides, all that Comfort and Satisfaction which naturally arises from this Duty, as well as the Blessing of Heaven, which always accompanies them.

The Sum of all is, that we should carefully study to live well, mind our Duty, keep a good Conscience, and continually exercise our selves in it; and think it not enough to have that of *Balaam*, in our Wishes and Desires only (*s*), *Let me die the Death of the Righteous, and let my latter End be like his*; since there is no other Way to live the Life of the Righteous, and hope to die his Death; and nothing will more contribute to this, than the constant Expectation of Death, and the often thinking of those Accounts we must shortly make to God: Not to suffer either the Business or Diversions of this World to make us careless in an Affair of so much Consequence; for better had it
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(s) Numb. xxiii. 10.

been for us that we had never been Born, than that we should miss the Blessedness of at last dying *in the Lord*. But then this Blessing is not assigned to the Beginning, but to the finishing our Course; he only *that continues to the End shall be saved*; *blessed are the Dead that die in the Lord*; it would then be Wisdom in us to die daily, *to make our Calling and Election sure*; to live in the stedfast Consideration of future Things, that we may be moved *to lay up Treasures in Heaven*; so that at last we may die in the full Perswasion of those Words of St. Paul, *(1) We know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens*. That the Right Honourable Lady, whose Remains are before us, did so, I am confident none who had the Honour and Happiness to know her can in the least Doubt of: I speak not this as a Matter of Course, or as what is by some thought necessary upon such Occasions as these: If ever Persons that deserve little have a great Deal said of them, the Guilt be upon those, who prostitute what ought to be sacred, to such vile Purposes: But I have many living Witnesses, many, who will rather think I am too sparing, than too lavish in her just Character, when I shall
only

(1) 2 Cor. vi. 1.

only very briefly mention what could not possibly be concealed, in a Person of her Rank and Quality, (*viz.*) The great Sense of Religion she had always upon her Mind; and the more seldom this is found amongst Persons of Eminence and Distinction, the more ought it to be esteemed and honour'd, not only as shining with a greater Lustre in them than in others, but chiefly on the Account of their Example and Influence. What can be more lovely than to behold those, who have a large Share of this World, and every Thing their Hearts can wish for in it, and yet not trust in uncertain Riches, but *in the living God*? To see them live by Faith, and *not by Sense*; to overcome the World, when the Conquest is so difficult; *to set their Affections on Things above, and not on Things below; and to use this World so as not to abuse it*: As these are justly to be accounted very high Attainments of the Christian Life, so they very remarkable in her.

Her Religion was real, in respect to her self, so the proper Issue of it, her Charity, was of the most genuine Kind, as to others; not narrow, and confined to Parties, but large and extensive *to the whole Household of Faith*; in whomsoever she saw any Thing of God or Goodness, she rejoiced at it, and encouraged it; though possibly in some lesser Points there might be some small Difference; and in this, she had the true Spirit which almost

seems Hereditary to that noble Family from which she descended, who have always distinguished themselves for being Enemies to Bigottry, and Narrowness of Principles.

How very constant she was, as to the Duties of God's Worship, both in publick and private, is sufficiently known to all who had any Relation to her; and unless she was prevented by her frequent Indispositions, (which was always a Grief and Uneasiness unto her) she would never miss any Opportunity of waiting upon her God; and looked upon these Duties not so much a Task, as a Pleasure; and the House of God, after any of those unavoidable Intervals, was the very first Place she resorted to. She was very strict in the too much neglected Duty of receiving the Holy Sacrament, and as she justly esteemed this Ordinance to be the most Solemn of all our religious Offices, so it was her constant Practice Monthly to receive the Holy Communion, without Doubt, she found necessary towards the strengthening and enlivening her Faith and Confidence in God; and with how much Devotion and Reverence she approached the Holy Table, a Reverend Prelate (u), from whose Hands she constantly received the sacred Elements for many Years before her Death, will with Pleasure testify. It was her constant Practice, not only

(u) Lord Bishop of Carlisle.

only before so solemn a Time, but also on one Day in every Week, (till she was disabled by her Infirmities) to separate her self from all worldly and secular Affairs, and to spend it wholly in the Duties of Fasting and Praying, and Self-Examination; by which Means she prepared her self to serve God, with the greater Reverence and Devotion on the Lord's Day next ensuing. A rare Example of more than Ordinary Piety in this cold and degenerate Age! How she spent this Time, as well as all other Portions of it, she could redeem from her own necessary Affairs, the pious and devout Papers she hath left behind her do sufficiently evince. She thought (and with good Reason) that 'twas the best

to make it subservient to her Preparation for Death, and to herself to, she was not so much attached to the World; for she devoted the best Years of her Life to the Service of God, and her Talents committed to him, as ready always to give up her all for his Glory and Joy. It was this that gave her such a Trust and Confidence in God, and such a comfortable View of a better and happier State; and though she had the tenderest Love and Concern for her dear Children, as could possibly be in any; yet, leaving this Hope, she was willing to part with them all, that *she might be for ever with her Father.*

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Her Patience and Submission to the Will of God, during her long and tedious Illness, deserves likewise our Imitation. You should never hear her repine or murmur at the most severe Chastisements of her heavenly Father; she knew that these were *but light Afflictions*, and *would be but for a Moment*; and when compared with the Glory and Happiness of the next World, were not at all to be accounted of. This *made her Desire to be dissolved, and to be with Christ*; and passionately to wish and pray, that she might *be delivered from this Body of Sin and Death*.

I might enlarge upon her Character, as filling up every Relation in with great Piety and sin how with *Josbua*, she and *House* would see a Regard she had to the Bodies of her Dead not suffer any unchristian or dissolute in their Maintenance but made use of all proper Means into their Minds the Fear of God and Concern for the Salvation of others. I the rather mention this, because such terrible Effects every where of a scandalous Neglect of their Duty: But sure it was not possible that she, who had done all she could towards propagating Christian Knowledge in all Places, and amongst all Persons where Opportunity

tunity offered, should not do her utmost towards this good Work in her own Family: Here I must not omit her disposing of great Numbers of good Books amongst the ignorant and irreligious, that none might perish *for lack of Knowledge*, especially such as might help them to a Right and sober Use of the holy Scriptures, which she *valued above Thousands of Gold and Silver*; and was her daily Study and Delight.

But I should exceed my Bounds, if I should go about to be particular in this, as well as her Behaviour in the several Stages of her Life; how she adorned them by her Piety and

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prov'd only a Cau
first Place sh

setting out early
Life, kept her
Age of great
religion had ta-
Soul, that there
Folly to enter.
nate of Things,
tations with
ceived; and
she had
was that
Beauty vain,
ord, she shall
nerally a
to her;
tought the
Kingdom

Kingdom of God and his Righteousness, and remembred her Creator in the Days of her Youth: And as she came to a mature Age, and passed through those other Relations of a Wife, Mother, and Mistress of a Family, Discretion did preserve her, and Understanding did keep her from those common Errors and Mistakes which do too often slur the Characters of Persons, (otherwise perhaps) Eminent and Praise-worthy: But omitting these, as well as many other Things that might very justly add to her Character, (though of a lower Nature) such as her Prudence in the Management of her Concerns, her Decency in her Domestic Affairs; Parts of the very much add even our good?

I hasten to to be concealed; Vnefficiency; Vordinarily shifecting no Disposition

Hand know such is the most excellent

of them Light of Necessity fore Men, at they seeing our glorify our Father which is in here how many Distressed W whose Hearts she hath made

no means v, and Be- re than he af- of her ber left did, yet s of this in doing t shine be- Works, may ven. And are there, for Joy? How

How many Orphans and poor Children have by her Bounty been *trained up in the Way that they shou'd go*, and *instructed in their Duties* to God, their Neighbours, and themselves; and have farther been enabled, by her kind Assistance, to become useful to the publick in some honest Calling and Vocation? I speak this of my own Knowledge, and could give many Instances, how she thus made *Friends of the Unrighteous Mammon*.

May I add here, the hearty Esteem and Regard she had for good and faithful Ministers, whom she valued for *their Work's* sake, and was always ready, both living and dying, to minister to any of them, especially

Circumstances
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Lord without
some of gr
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large Family
ould prevent
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suited with.

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ing in easy Circumstances, and have given
her the Fruit of her Hands, owning her
 the chief Instrument of much good to them:
 Indeed none could be more ready for every
 good Work, than she was; and so far from
 being Backward when any good Occasion
 offered, that she would even seek out for
 them, and accounted any Opportunity of
 this Nature a *Prize put into her Hands*; by
 which it is plain, that her Charity was not
 wrung from her by Importunity, or Sollicita-
 tion, but always flowed in a rich and free Vein,
 being a *cheerful Giver, ready to distribute, wil-*
ling to communicate; and her Pleasure of
knowing, by her it is more
blest to give it certainly
 informed, that
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 amongst poor F
 Judgment of
 her Almon-
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